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The third chapter deals with *practical reforms*, by which are meant not the innumerable measures which are or should be in action to preserve and improve the well-being of society, but particular methods in the treatment of the criminal. Punishments and penal codes will and must remain till the millennium; they are essential to the protection of society; but the author's endeavor is to show how criminal procedure and legislation, sentence and punishment, prison and asylum, may without any violent breach with the past be modified "in accordance with the inferences from a scientific study of crime as a natural and social phenomenon." Some such defensive system as the author sketches "must be substituted for the criminal and penitentiary systems of the classical school, so soon as the daily experience of every nation shall have established the conviction, which at this moment is more or less profound, but merely of a general character, that these systems are henceforth incompatible with the needs of society, not only by their crude pedantry, but also because their consequences are becoming daily more disastrous." But behind these defensive measures lie the yet more important preventive measures of *social hygiene*.

It were much to be desired that those whose business it is to deal directly with criminals, as judges, governors, commissioners, and the like, were required to have some sound knowledge of certain departments of biology, anthropology, and medicine. That is too much to hope for soon. In the meantime, however, it is their duty, even more than the philosopher's, to study such a book as this.

J. ARTHUR THOMSON.

EDINBURGH.

PARASITISM, ORGANIC AND SOCIAL. By Jean Massart and Émile Vandervelde. Published by Swan Sonnenschein & Co.

This interesting little volume is the work of two teachers in the University of Brussels. Jean Massart, a botanist, treats of the lower parasites from the point of view of a biologist, and Émile Vandervelde, a political economist, discourses upon the *social* parasites who are content to live a life of ease at the expense of their neighbors. The work is admirably translated by Mr. William Macdonald and revised by Mr. J. Arthur Thomson, who has added some very valuable and often critical foot-notes. There is a preface by Professor Patrick Geddes.

In the first chapter we find an interesting description of some of the more common parasites,—the bug, the tape-worm, the mistletoe, etc., and a classification of these. A parasite is defined as a being which lives at the expense of another without destroying it, and without doing it a service. Then follows a classification of social parasites on similar lines, and the organic and social parasites are compared with each other. The authors seem to be very hard upon proprietary parasites, to whom they seem to prefer the proxenetes, the prostitutes and the bully! The proprietary parasites are described as the tape-worms of the social body. “Their riches come to them as easily as its food-supply comes to the *tænia solium*, the capitalistic levy being deducted from the produce, as a first claim, with automatic regularity. From the moment when you become a proprietor of the land, of houses, or of the machinery of production (and may we not also add from the moment you become the receiver of a royalty from Messrs. Swan Sonnenschein), you may, as Henry George says, sit down and smoke your pipe, you may lie about like the lazzaroni of Naples or the lepers of Mexico, and all the time the rent of house and farm, and the interest on your other capital, will keep dropping steadily into your hands.”

In their second chapter the authors trace out the evolution of many of the organic parasites, which they derive from previously mutualistic or predatory forms. They then trace out the passage of mutualistic and predatory relations, among social individuals, to a condition of parasitism. Thus we may first have home industries, where every one helps in mutual production and sale: where the system becomes more complicated and the middleman and the capitalist step in, behold the parasitism! The predatory Arabs of the Moghreb, after their conquest of the district, settled down quietly upon the tribute they levied from the conquered population.

In their last two chapters the authors review the influence of the parasitic life upon the parasite itself and upon its host.

While this little volume is full of interesting facts, and will commend itself to many readers, it must be confessed that the authors have pushed analogy “farther than is desirable.”

Everybody from time immemorial has recognized that from the point of view of “dependence upon others” there are similarities between certain men and many of the lower animals; the Greek word “*parasitos*” was first applied to the human dependent, and was

subsequently transferred to the lower dependent organisms. The similarity is here but a superficial one, they are but similar in being dependent. Such similarity is quite of a different order from the striking and important resemblances which have enabled biologists to classify animals and plants into distinctly related families and genera. The resemblance is quite as superficial as when we speak or write of a person as "a dog," "a fox," "a shrew," or "an ass." Most persons would therefore consider that when they had called an *indolent* capitalist a "louse" or a "tape-worm," they had done more than their duty by "analogy." When, therefore, our authors gravely divide and subdivide the parasites both organic and social and pair them off together, we see that they have over-rated the value of analogy as a scientific method.

But even if the socializing biologist were to call the indolent capitalist a "louse" and go no further, he might have the tables turned upon him very readily. Were the *indolent* capitalist a louse, he would do his duty and carry on the pursuits he is fitted for, and that is just what he does not do. A louse's duty is to be a louse; he is fitted for it. A man's duty is to work and think, for he is fitted for it. You will only irritate the *indolent* capitalist by your analogy, and if he possesses any perceptive faculty you will fail to convince him. You may have a chance if you use the only true argument, namely, that he is not fulfilling his *raison d'être*.

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#### INTRODUCTION TO POLITICAL SCIENCE: TWO SERIES OF LECTURES.

By Sir J. R. Seeley, K.C.M.G., Litt. D., etc. London and New York: Macmillan & Co., 1896. Pp. xi., 387.

The late Sir John Seeley, as Professor of History at Cambridge (Eng.), made political science an important, nay, an essential part of his teaching of history. "History," according to him, "without political science has no fruit; political science without history has no root." The volume before us consists of sixteen lectures, edited from the MS. of the author by Prof. H. Sidgwick. The editor has based his text on two versions, an earlier and longer and a later but shorter course of lectures, using mainly the former. The result is a valuable addition to political science and, it may be added, to English literature. If occasionally, as might be expected in a series of lectures not specially prepared by the